1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

764 on mats. A man belonging to the family of either the father or the mother of the deceased makes a *kabary* ("speech") thanking everyone for his sympathy and announcing what each person has given to the bereaved family, together with his name. It is customary for relatives and friends to make small gifts to help defray the funeral expenses. The speaker then thanks everyone again and announces that the interment will take place next morning in such and such a tomb. He also says that anyone who lives at a distance, or who has important business, is now free to return home. After this there is a feast. Cattle are killed and the rice and part of the meat cooked, the rest of the meat being distributed to the people to take home.

The next morning the body is taken to the tomb by the *angoma*, members of the village who always perform this office. In the village [115] of Raindranaivo, my principal informant, there were four of these, but the number does not seem to be fixed. The office is not hereditary and they seem to be chosen for their willingness to enter the tomb and handle the corpses. If an *angoma* is away and a member of his lineage becomes seriously ill he is sent for and is in duty bound to return. Each *angoma* receives a chicken and 2.50 francs for his services.

The body is carried out of the house by the regular door and taken directly to the tomb. If an ordinary person it is usually lashed to a pole, for ease in transport, but if a chief the *angoma* carry it in their hands. The people accompany the body singing and dancing. When they reach the tomb there is a small *kabary* at which those who have come this far are again thanked and told that they can go back as what remains to be done is the work of the *angoma*. They return except for four or five of the closest relatives who remain until the body is placed in the tomb. The *angoma* arrange the bodies in the tomb to make a place for the new corpse and take up the skulls of the parents and grandparents of the deceased, placing them above his body. After the funeral the relatives return to the house of death and stay two or three days, then go home.

766 Only one king of the Menabe, Raindranaivo, is known to have been buried at night and this was done in imitation of the Imerina practice. In further imitation he was buried in a separate tomb, not in that of his gens. He died at a distance and his body was brought back to his capital. He was mourned for three days and buried at midnight.

764 Grandidier says of the Tanala, presumably some of the northern gentes: "The free Tanala do not inter their dead until they have lain